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# SEASONABLE ADDRESS

TO THE

## CITIZENS OF GLASGOW, K.

Upon the present Important Question,

*Whether the Churches of that City shall continue  
free, or be enslaved to Patronage?*

Remember, O my Friends! the Laws, the Rights,  
The generous Plan of Power delivered down,  
From Age to Age, by your renown'd Forefathers;  
So dearly bought, the Price of so much Blood.  
Oh! let it never perish from your Hands,  
But piously transmit it to your Children.  
Do thou, great Liberty! inspire our Souls,  
And make our Lives in thy Possession happy,  
Or our Deaths glorious in thy just Defence.

*Pray for the peace of Jerusalem: they shall prosper that love thee.*

Printed in the Year MDCCLXII.

SEASIDE ADVERTISER

TO THE

CITIZENS OF SEASIDE

Upon the premises of the

Seaside Advertiser

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For the purpose of the  
Seaside Advertiser

For the purpose of the

Printed in the Year of 1881

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## SEASONABLE ADDRESS, etc.

MY DEAR FELLOW CITIZENS,

**A** LOVE of liberty is deeply implanted in human nature; and every rational effort for the preservation or recovery of it is laudable and glorious. Arbitrary power, whether usurped by one individual, by a few, or by many, is odious and formidable, draws a black and dismal train of evils after it, is inauspicious to all the improvements and refinements of humanity, portends the downfall and ruin of the most flourishing state or city, and must prove fatal to the most important interests of society.

Sensible of this, the most tyrannical prince that ever swayed a sceptre, has sometimes found himself obliged to temper the rigour of his unbounded power, by a delegated authority to inferior magistrates, and to soften the harshness of an uncontrouled administration, by some sort of colour of law. But the great art of true political wisdom, guided by the noble motives and maxims of public good, chiefly consists in framing and establishing sage laws, and salutary institutions, and in a due and skilful distribution of power, among proper orders and societies of men, reduced to a



natural subordination, each of them a beautiful check upon the other, and all of them regulated by fundamental laws and statutes of general utility. This is the true and solid basis of public happiness; this the grand security of public liberty; and just so far as a community is governed by, or departs from, these principles, in exact proportion does it rise to eminence and reputation, or sink into servility and contempt.

Upon those principles is the British government founded; upon those was the glorious Reformation introduced and propagated; and on those principles did the thrice happy Revolution proceed: all of them illustrious monuments of public spirit,—immortal trophies of public liberty.

The same spirit and principles which influence the supreme legislature of this happy kingdom, should descend among inferior magistrates, and be the leading springs of all their deliberations, and of all their public measures. Every act of parliament with respect to the first, and every act of council in a burough, should be contrived for public good, and tend to the general peace and advantage of the community.

Had these, my fellow Citizens, been the views, which animated the gentlemen, who preside in the administration of your city, I should have had no occasion to address you at this critical and important juncture, when a project is set on foot, the first of its kind, in any royal borough in Scotland, to rob you of one of your most invaluable privileges,—a right to be consulted, and vote in the call and election of your ministers.



Of all sorts of liberty, those of an ecclesiastic and religious nature are the most sacred, and ought to be held most inviolable; innovations here are peculiarly dangerous, generally engage and inflame the hottest passions of mankind, and are often productive of the most disastrous consequences. It is therefore truly amazing, to find any of your own number, though indeed they are very few, and those too, whom you have honoured with public trust, and who are solemnly sworn to defend your privileges, rise up, in opposition to the genius and complexion, the inclinations and remonstrances of the numerous inhabitants of this city, in an attempt to wreath about your necks the heavy yoke of patronage, a grievance which neither you, nor your forefathers, have ever been able to bear.

Do not imagine, my fellow Citizens, that this is an affair of a trivial or indifferent nature. Thus it may be misrepresented by ignorant or designing men, who may intend to lull you asleep, and steal a march upon you, to your destruction. Examine your many acts of assembly; your acts of parliament; the many deputations and embassies of your church, and their solemn addresses to the throne, concerning it; and thence learn, in what an important point of light the supreme legislature of the kingdom, civil and ecclesiastical, have always considered this matter \*.

\* Act of parliament 1649 abolished patronages.—Act of parliament 1661 restored patronages.—Act of parliament 1690 abolished patronages.—Act of parliament 1712 restored patronages.—There are many and various acts and memorials of assembly concerning patronage from the year 1649 to 1736, almost one hundred years: so intent has our church been on this grand object; and, to this day, the general assembly does annually

The gentlemen of the general session of Glasgow have discovered themselves, by their late worthy conduct, to be actuated by the same sentiments and views ; and the struggle they have made, and the opposition they have so manfully maintained, (notwithstanding the apostacy † of the *Four Brethren*) to the encroachments of a few arbitrary men, resolved, if possible, to rivet for ever the heavy chain of patronage upon your necks, deserves the highest approbation.

The church of Scotland has sometimes been brought, by the corruption and profligacy of its clergy, to the verge of ruin, when the elders of the land, like faithful guardians of her liberties, have stepped in to support the falling edifice ; and, by their honesty, and

instruct the commission of the church, to embrace all fitting opportunities to shake off the yoke of patronage, and to prevent its imposition.

† This will peculiarly apply to one of the four brethren, who so lately as in the year 1755, contended with uncommon zeal against patronage ; but indeed it applies to the whole FOUR, as their conduct has been an apostacy from the principles of that church of which they are members and ministers, and from their ordination vows, by which they undertake the edification and peace of the church, and the defence of her privileges. I think myself obliged to remark this much, to prevent the bad influence of their example in this affair, and I forbear to say any thing more, out of tenderness to their characters, and a veneration for their office ; only, when I reflect on the augmentation of the ministers stipends, from 2000 to 2500 marks, passed at the same diet, along with the arbitrary act of council of the 10th of February last, by which patronage was engrossed by the magistrates and council, and all the ministers, and all the elders of Glasgow, were at one blow cut off from any vote in the election of a minister, and this too, without any reference to the authority of a legal court ; which the Lord Advocate himself condemns, and of which the Junto is so much ashamed, that it is abstracted, or put out of the way : and when I reflect on the secret cabals with the JUNTO, and the public behaviour of the four brethren ever since, I think on these words of Solomon's, *A gift perverteth the judgment of the wise*. But the names of the Reverend Messrs JOHN GILLIES and JAMES STIRLING, will, on account of their incorrupted integrity, and primitive zeal, be held precious while living, and sacred when dead.

unwearied endeavours, chiefly contributed to repair, strengthen, and beautify it. Even so late as about 1720, when the ministers of this city arrogantly pretended to a negative over their sessions, and opposed the settlement of a worthy gentleman \*, though the magistrates, council, and inhabitants were determined for him; the elders struck in, joined the great body of the people, and defeated the contentious and insolent schemes of their ministers.

Yet these are the men, who now have been called *tumultuous* one day, and *silly* the other, contrary to truth, and inconsistent with all the rules either of policy or politeness.

Little do these men consider, who indulge themselves in such indecent freedoms of speech, that the eldership of Scotland stands on a broader and firmer bottom than any set of magistracy or council of a burrough. This admits of variation, or dissolution; the other is established, both by civil and ecclesiastical laws, and is secured and declared unalterable, by the fundamental articles of the union.

As for the authority of the general session, which has been attacked by the friends of patronage; in order to carry on their designs with greater facility, allow me to observe, that before the year 1649, the city of Glasgow consisted of one parish, and one session only; that then, on account of the increasing number of its inhabitants, it was subdivided into different parishes, and different sessions: the original session, which split itself into several particular ones, reserving to itself several parts of business, of com-

\* Mr. ANDERSON of Dumbarton.



mon concern to the whole borough, and particularly the power and privilege of voting in the call and election of all the ministers to the city, which was likewise agreed to by the town-council, and recorded in their books.

In consequence of this, they have exercised this right, from that period to the present, excepting the times of episcopacy; and in the year 1721, got this privilege solemnly confirmed to them, with a small variation, in point of form, and with entire consent of all parties; and it is accordingly registrated in the books of the town-council, in the books of the general-session, and in the books of the reverend presbytery of Glasgow.

One would think it were neither just nor easy to overturn a settlement so deliberately made, and to deprive the most numerous party of a privilege, which they have so long enjoyed, and never abused.

Allow me farther to remark, that it is of no consequence to the point, whether the general-session be a radical court, or a superior one, or none at all. Consider them only as a society of Christians, or a society of elders; and say, whether they may not sit and vote in the call of a gospel minister? In country parishes, where the churches are free, the minister is called by the heritors and elders, who meet for that purpose: I ask then, what kind of a court is this? Truly none at all; nor is it necessary it should be one: but will any, for that reason pretend to say, they have no right to elect a minister, because they are no proper ecclesiastical court? In several boroughs of this nation, they have, to this day,

but one great collegiate session; and the authority of the great session of Edinburgh, as it is called in the public records, was never brought into question, but by archbishop Spotswood, who got it discharged, because its members had opposed the observation of the articles of Perth: but it was revived again anno 1638; and, it may be justly said, continues to this day, in as much † as all the elders of that city assemble in a body, along with the ministers, magistrates, and council, and vote in the election of every minister.

And here I may again enquire, when all these different ranks of men are met in a collective body, what kind of church judicature do they compose? — None at all: and yet, for all this, their election of a minister is regular and valid. Add to all, that the authority of the general session of Glasgow is annually recognized by the general assembly, when it receives the commission of the city-member, signed by their clerk, and by their appointment.

And, I hope, no person can doubt, but must acknowledge, that the elders of a burrough represent the inhabitants as a Christian society, while the magistrates and council represent them, as a civil and political body.

It was therefore extremely natural and reasonable for the members of the general session to be alarmed at the resolutions of the magistrates and council to seize into their own hands, the sole

† In every kirk-session in Edinburgh, there are six elders and six deacons.

power of calling ministers, and to exclude them, who, for time immemorial, had shared in this important privilege. Had you, Gentlemen, tamely surrendered your rights, piously transmitted to you by your forefathers, and consigned into your hands, as a valuable pledge, to be handed down to your successors in office; had you basely sacrificed the happy model of 1721, without fixing something equivalent in its place; a model which has been followed with so many good consequences, and in which the inhabitants were expressly provided for; you had marked your characters with an indelible stain. But now, having acquitted yourselves with spirit and dignity; and, at the same time, discovered the strongest inclinations to peace, by giving in different proposals, all of them equitable and honourable, which yet have been treated with contempt †, you naturally look out for the powerful aid and assistance of the rest of your fellow citizens. All the inhabitants are concerned, and ought to be regarded in the choice of their ministers.

In this state of freedom and popularity, my dear fellow citizens, have your churches remained \* ever since the times of the blessed

† One of these is the plan at Edinburgh, which pleases the magistrates of the capital of the nation, but is despised by the managers in Glasgow. This demonstrates the immoderate ambition, and insatiable lust of power, which has bewitched and intoxicated some mens minds. By the other, the general session cuts off about seventy of their own number, and substitutes in their room sixteen members of the merchants house, and sixteen of the trades; so that this may truly be called, the SELF-DENYING ORDINANCE.

\* I need scarce except the times of episcopacy: it is certain, that bishop Burnet (then a young man) when proposed for the parish of Saltoun, would neither allow himself to be ordained there, nor accept of the benefice, till he had served the cure for a full year, to see if he was acceptable to the people. How different this from the spirit of patronage!



Reformation ; and now that an attempt is made to overthrow this beautiful constitution, and to subject you to the galling yoke of patronage, let me call upon you all to exert yourselves with ardour and union, to stem the torrent of tyranny, to destroy the chains which are forging for you, and to defend, by all lawful means, your invaluable rights and immunities, and especially your religious privileges.

Consider this affair in the lowest view, as a matter of mere worldly interest. If then, power is sweet and agreeable, — if friends are to be served, — if obligations are to be conferred, — if favours are to be expected in return, — if posts, and places, and benefices are worth scrambling for, then put in for your share, a share which is so natural to you, a share which you have so long possessed, a share which all the inhabitants of your sister burroughs enjoy.

What plotting and pothering do we often see about a place of *l. 40* or *l. 50 per annum*? But here are six good places, six rich benefices, worth *l. 140* a year, every now and then falling vacant for your friends.

But, I hope, nobler motives will animate your conduct — A love and passion for Liberty.

And who, that pretends to the spirit and dignity of a man, but must feel himself roused at the sound of this important name? What are all the other blessings of life without the enjoyment of thee? Without this, all becomes darksome and joyless around. Slavery can despoil us of every possession, strip us of every joy,

and tarnish all the beauties of nature ; whereas the reviving beams, and chearing influence of Liberty, solaces and gladdens the heart in every condition of life, serenes the human countenance, gives a radiance to the eye, and a bloom and brightness to every feature.

Travel through countries groaning under the yoke of civil and ecclesiastical tyranny, mark the dejected spirits, the unsteady gait, the down-cast looks of its inhabitants ; penetrate, if you can, and explore the hidden wounds and woes which fester their inmost souls ; — mark the wanton cruelty of their governors, the lawless will and usurpation of their magistrates ; — Behold grinning Discord, and rancorous Jealousy stalking forth from their midnight dens, with their whips and rods, ravaging city and country, embroiling every society, and tearing to pieces every family : — Observe the fruitful fields turned into a howling wilderness, and the cultivation of the finer arts unknown, or banished. — From this picture learn to dread the first encroachments of exorbitant power.

Transplant yourselves next to a happier region, where Liberty rears its head triumphant ; there the golden sun redoubles its rays, the azure skies look more clear, the songsters of the air warble more sweetly their melodious notes, the meads are covered with plenty, the hills bleat in joy ; the simpler art of industry, intermingled with innocent festivity, revel in every village, and resound through all the adjacent plain ; while opulent trade bustles in every city, and chearful commerce spreads her sails through every

quarter of the globe ; there the elegant arts are cherished, and sage philosophy walks her wondrous rounds ; there the magistrates govern with a gentle and temperate sway, pride themselves in being the faithful guardians of their people's rights, are intent on the true police, and essential interests of their city, undipt in the dirty intrigues of designing men, and unwarpd with the selfish views of wild ambition : all the inhabitants breathe a spirit of love and liberty, and repose themselves in smiling ease ; universal concord, peace and harmony reign in every family, and render every society flourishing.

From this view again, learn, my fellow citizens, to prize the inestimable blessing of Liberty, the sweetest of all terrestrial enjoyments ; but especially to value and defend your ecclesiastical and religious liberties, which are now going to be so violently attacked : remember, one encroachment of arbitrary power makes way for another ; and every acquisition it makes, strengthens the cause of tyranny, and weakens the hands of liberty ; it emboldens the one, it dispirits the other ; it diminishes the odious austerity of the former, by familiarity ; and sinks the credit and reputation of the latter. Just now, the privileges of the church, and the rights of the Christian people are going to be invaded : by and by, your civil rights, and the immunities and privileges of your corporations may be struck at : it is uncertain when or where the next blow may fall ; therefore, exert your utmost endeavours to repel the enemy at his first onset, by every prudent and lawful measure.



Remember, you stand foremost among the royal burroughs of your nation ; you have long been distinguished for your steady attachment to the principles of liberty ; you have fought and bled in this glorious cause ; the eyes of all the other cities in Scotland are now fixed upon you ; and you act not only for yourselves, but also, it may justly be said, for them ; whose fate, with respect to the freedom or slavery of their churches, may probably take its colour, and be determined by your particular conduct : so that the part you take at present is pregnant with consequences of the greatest importance, not only to yourselves, and to your posterity, but to the interest of religion and liberty, in many other places in Scotland. Or, could you indeed bear the thought, to stand single and alone, stript of your principal privileged, and groaning under patronage, while every other burrough around you was free and independent ?

These are awakening considerations to men of honour, and men of principle, which is a character, I persuade myself, you, my fellow citizens, do justly merit : they should be constantly obversant to your thoughts, and invigorate all your measures \* ; in which case, I am confident, you will meet with the success your cause deserves, considering the firm and solid foundation on which

\* What these measures should be, are obvious ; the noble behaviour of the citizens of Glasgow about two years ago, concerning the affair of the post, in opposition to their magistrates, and in which they succeeded, point out what is now proper to be done, *viz.* a popular appearance, and a popular subscription, and the election of trusty commissioners to manage the affair, which is now agreed upon, and ready to begin.

you stand †, and the feeble pleas and pretences of your antagonists.

They are so sensible of this, that they have recourse to foreign aid, and endeavour to cover their designs with fallacious pretexts.

They are pleased to urge Lord Advocate's advice, to sue for a declarator of patronage; but then they ought to show the letter and memorial that were sent him, which yet they have very carefully, but disingenuously concealed. Such letter and memorial might be transmitted, so false and malicious against the inhabitants, and general session of Glasgow, as might have warranted his Lordship to have marched a regiment of dragoons against your city, in the room of a written opinion: at any rate, it would have better become your city-clerk to have suspended his judgment till he had heard all sides, especially considering how much he owes his advancement to the weight of this city, and how much he is particularly obliged to many of its inhabitants. He would doubtless have gained more honour, had he imitated the worthy example of his antient brother, the good town-clerk of Ephesus, and studied to compose, rather than foment, the contentions of his fellow citizens \*.

† It were easy, had it been proper in a popular address, to introduce points and arguments in law, in support of the cause of the inhabitants, which would convince any unprejudiced judge: but these are forborn at present.

\* Vide the nineteenth chapter of the Acts, to which I beg leave to refer his Lordship amidst his leisure hours at Bath. — By the bye, I must think the continuing the office of town-clerk, to so wealthy a gentleman, who never resides, and does nothing for it, is shameful and scandalous.

It is again said, that it is proper to make the magistrates patrons, in order to keep out the king, as it is termed; but the crown is not seeking to interfere; and by raising a process for a declarator of the right of patronage, there is danger of awakening the attention of the crown to claim the patronage of all the churches of the city; and therefore the attempt is injurious to the inhabitants. Besides, is there any more necessity now than formerly, to enter this claim? or, was it indeed only designed to prevent the crown from stepping in, then it would answer that purpose, and be much more reasonable, to get a declarator for the freedom of our churches, in behalf of the whole community.

The magistrates of Glasgow pretend to a right of patronage to the Black-fryers kirk, and the Trone kirk, by a grant of king Charles I. 1936. But it is very remarkable, that it runs in this very stile, *of the community* †: so that this would not avail them, even though it was not liable to another objection, from an antecedent grant of James VI. of the whole parsonage of Glasgow, dissolving it from the crown, and annexing it to the archbishopric. Not to mention, that these grants, were they good for any thing, have been negociated away, and solemnly given up by the model 1649 and 1721; neither were they ever exercised.

It is farther pretended, in order, if possible, to allay the popular clamour, that the magistrates, after they have got the right of patronage, will not use it with rigour, as other patrons do; and

† The words of the grant are, "Preposito, balivis, consulis et COMMUNITATI."



to make the fallacy pass the more easily, they have at last made an act of council to that purpose; but they do not tell in what manner they are to exercise this right; and whether an act of council, or a declarator of the lords, will be most binding upon, or regarded by their successors, may be easily foreseen: so that this, instead of softening, is insidious and insulting. This is exactly as if two persons contending for an estate, one should intreat the other not to oppose him, in his claim, but quietly allow him to get his right ascertained, — and then he will shew him how generous he is.

But the foundations on which you, my fellow citizens, stand, are more solid and stable. The models of 1649 and 1721, so solemnly transacted and recorded, so regularly and comfortably observed, and in so many instances conformed to, by all parties, for so long a space of time, do plainly forbid and exclude patronage, settle the method of calling your ministers, on a primitive and popular plan, and must be regarded, both in civil and ecclesiastical courts, as binding in honour, and valid in law.

Further, the magistrates are factors and administrators for the community, and in their name, and for their behoof, must and do transact all public affairs; if then this very community, who properly builds and endows their churches, stand forth, and oppose patronage, and declare the attempts of the magistrates for getting a right of patronage, as contrary to their inclinations, nay, as prejudicial to them; the foundation of the magistrates plea, must, it would seem, be thus taken away, both in reason and law.

The candid and equitable concessions, that have been made to the magistrates, and the honourable proposals that have been given in for the sake of peace, and yet rejected by them, will, it is hoped, stand you in good stead, either in a civil or church judicature, especially considering the nature of the plea.

The principles of the church of Scotland, so concordant with, and auspicious to the models of 1649 and 1721, and to the proceedings and plans of the general-session, and so averse to patronage as a grievance, must add weight to every other argument.

The universal practice of a popular plan of election of ministers, in all the other royal burroughs of Scotland, the metropolis not excepted, must certainly likewise be of great consideration.

The peculiar difficulties attending the magistrates attempt for obtaining the patronage of the two last built churches, with which, it seems, they intend to begin, are favourable for you, and extremely embarrassing to them. Of this they are so sensible, that their very act of council runs in this vague and indeterminate manner, to obtain the patronage of *One or Other of the two last built kirks*.

Now, should they attempt the very last built one, this is an old foundation; they have no proper rights to the very ground, on which it stands, that being purchased, and the old church built by the presbyterians, about the year 1685, when the toleration was granted by James the II. The other church, commonly called St. Andrew's, has been officiated in by a minister, called according to the model 1721; with a benefice, a session, and a parish,

for a good number of years; without any reservation or declarator of patronage whatever.

So that you see, my fellow citizens, while you list yourselves on the side of liberty, you have the satisfaction to find you are well supported, when your adversaries stand on slender and slippery foundations.

But before I quit this darling topic, the dear transporting theme of Liberty, may I venture to address the most *beautiful part*, of this beautiful city? Some of the episodes, if I may be allowed the expression, which have been introduced, are paintings, intended for you, Ladies; and I know the generous flame is kindled in your bosoms, and beats in every delicate vein. Your winter amusements, are now fled; your dancing assemblies, your musical concerts, your card-entertainments are gone; are then the cares of the public, the concerns of your city, the glorious cause of liberty, beneath your tender regards, and unworthy to be substituted in their room? — For you, we toil through the maze of life, in all the circling variety of mercantile and industrious arts; for you, we hazard our lives and fortunes, on the watry element, wander through foreign climes, and are proud to return, laden with spoils for you. We now court your gentle, but powerful alliance. — Nature has arrayed you with a profusion of charms, and a thousand nameless graces, which give an irresistible sanction and influence to whatever you speak or do? Did you then, declare to your husbands and lovers, that you disdained the man, who, when he wanted to worship his



Maker, sneaked away to hear a preacher whom he despised, and to receive instruction from one, who was forcibly imposed over him, by the arbitrary will of another; but that you esteemed the man, who insisted to hear a minister, whom he himself elects as well as maintains. Hints of this nature, dropped from your persuasive lips, would do substantial service, conjoined with your fair example; and we would, with gratitude, accept the important tribute at your hands. Ignorance, awkwardness, pedantry, false politeness, peculiarly odious to your sex, will steal into your pulpits, if patronage is established: whereas, if a popular plan of election prevails, you will get the minister you wish; you will secure what I know you delight in, social gravity, shining piety, flaming oratory.

Allow me now, to address you, my fellow citizens, from another consideration, and that is, the peace and quiet of the city. You are almost unanimous, against a very few; and by your union, may soon and easily disperse your enemies, and restore public tranquillity, if you now make a seasonable and vigorous opposition; but if you let the present opportunity escape, your adversaries may multiply and gather strength, and thus disputes be lengthened out, feuds and animosities be almost perpetuated.

This argument will also apply, in another view, to some of the honourable magistrates and council: if any of them have been misled, by mistaken notions, it is not surely below them to change their minds and their measures on maturer reflection. But, cut

the argument short, and suppose for once, that they are in the right, and the people in the wrong, yet they should account it their duty to study the peace of the city, the complection and inclinations of the people, and to comply with their innocent prejudices, in favour especially of long possession and antient right. Let them be proud of copying after the example of the supreme court of the nation.

A few years ago, the parliament of Great Britain passed an act of naturalization, in behalf of the Jews, which was thought by good judges, to be founded on the soundest policy; yet, because it gave offence, bred discontents, and raised a popular clamour, it was repealed the succeeding session, and stands so to this day; — Such a reverence there is due to the majesty of the people! \*

I have hitherto, my fellow citizens, argued from the motives of interest, liberty and peace; but I hope still higher views warm and animate your breasts; a regard to religion, and to the moral interests of this populous city.

And in comparison of religion, what are all the pomps and pageantries of life? — Mere gilded trifles. — What are all the enterprizes for wealth, and achievements of ambition? — Paltry pursuits. — If the morals of your city are debauched, and the manners of its inhabitants corrupt; what signify all your boasted commerce? the riches you amass? the towering palaces which you rear? — Without religion and virtue, they will but multiply the

\* Vox populi, vox Dei.

causes of encreasing and impending ruin. — This I am confident you allow; and I am also persuaded that the necessity of public worship, and the establishment of a gospel ministry, in order to the support of these, are first principles with you.

Pause then a little, and judge, whether there is the greater probability of inviting men to the observation of the one, and securing the ends of the other, most effectually, when worthy pastors are planted among you, of your own free choice, suited to your taste, and fixed in your affections; or, when strangers are forcibly thrust in among you, labouring under invincible prejudices, perhaps, just and unanswerable objections, both against their moral characters and abilities.

But remember, my fellow citizens, that the first can only be secured by a popular plan of election; and that the other is the fatal consequence of patronage.

I acknowledge indeed, that sometimes we may find good men placed in parishes, subject to the power of a patron; but this arises from extraneous accidents. Sometimes the patron declines the exercise of his power; or, one of a hundred may use it with mildness, in conformity to the inclinations of the people, which is indeed a virtual resignation of it; or, perhaps, the good man may happen to be the friend and relation of his patron.

But the evil nature of patronage still remains: it is liable to the grossest abuses, and is in fact often exercised, in the most wanton and arbitrary manner, to the destruction of peace, morals and religion.



And I apprehend, there is too great reason, to dread the worst of consequences in this city, if ever the power of patronage should be vested in the hands of the magistrates.

Be pleased to consider the many obligations, which such a community as yours must lie under, to people in power, for important favours to your trade, your manufactures, and revenues. With what propriety then, as things are commonly estimated, could the magistrates receive a favour to day, and suddenly refuse one to morrow, and that too, to an august and powerful personage? nay, is there no reason to suspect, that they would be forward and proud to oblige, out of pretended regard to the public interest, and expectation of personal favours? In this situation, they would be subject to perpetual solicitations from people in power, and would degenerate into dupes and tools, in a matter of the greatest moment, and where the freedom of choice, and voluntary consent ought chiefly to be regarded.

Let, for instance, a stranger chaplain be recommended by a noble peer, fetched from the palaces of the great, perhaps, from amidst scenes of merriment and madness; he must needs be admitted, and the care of your immortal souls committed to him, though never so disgusting to the inhabitants; and, though his character for orthodoxy, morals, and piety, was more than suspicious.

Continue, and trace the consequences; — When this becomes general, which, in process of time, may be depended on; churches will be deserted, charity funds decrease, contempt of public

worship ensue, irreligion and immorality prevail; and all the evils of party rage, dispute, and animosity, will rush in upon us: *Schism*, which has already proceeded a great way, with hasty strides, will avail itself of these dissensions, gather strength and spirit, and be moulded into a more regular and formidable system. \*

But make the supposition, that now and then, when a vacancy falls out, the Great would not intermeddle, from a generous compassion to your pitiful circumstances; the matter will not be mended. The magistrates would have their favourites, though in a lower sphere; and too much power is intoxicating and dangerous †.

Whereas, all these evils, which have been just now enumerated, are happily avoided upon the footing of a popular plan of election. This is not exposed, or, if it were, it would be deaf, to the teizing applications of the great, is insensible to private

\* Already it seems resolved on, by the inhabitants, to build an independent church, should the magistrates persist in a scheme of patronage; and some of the trades have also had meetings for that purpose; and the great want of places of worship, which this city still labours under, would render this very practicable if not profitable.

† A few years ago, the magistrates of Edinburgh intended to bestow a professor's gown upon Mr. David Hume, so well known for the incredible mischief he has done to this age, by his loose and sceptical writings. This alarmed many, but chiefly the reverend ministers of Edinburgh, who luckily, by the charter of that university, are a party in the election of its masters, and who, by exerting themselves, happily defeated the magistrates design.

Just now, when writing this anecdote, I was startled — with a piece of secret intelligence, — that the magistrates of Glasgow had formed a resolution, in case they got themselves declared patrons, to present Mr. John Home, the tragedian, who was once minister of a parish in the east-country, but a few years ago resigned his charge, that he might the more liberally supply the theatre by writing plays. Whether the fact is so, or not; — God only knows; — but nothing is more certain, than that, in case they obtain a grant of patronage, they may present and settle him, and give him his 2500 merks *per annum*, though he had not twenty persons to hear him.

views, and regardless of family connexions; and being numerous, unsolicited, and uninfluenced, having nothing to fear, and nothing to expect, can have no other object but the general good, and general peace. It is the best barrier against dangerous encroachments, the strongest bulwark of your ecclesiastical privileges, and the most probable security for the introduction of a faithful ministry, and for the success of religion and virtue.

All these reasonings are supported by the authority of your church, as well as by several acts of parliament, as has already been particularly noticed.

But, my fellow citizens, let me appeal to stubborn facts, to your own observation, and the mournful experience of many parishes. Even some, who formerly favoured patronage, when they have marked, with an attentive eye, the wanton and unlimited exercise of it, and its many unhappy consequences, have not been ashamed to acknowledge and regret their error: and it is astonishing to the last degree, how any, but especially the magistrates of a burgh, whose power is of such short duration, and whose authority is derived from the people, should ever think of imposing so intolerable a grievance on any community, who have long rejoiced in a happy exemption from it. Could I paint, in proper colours, the miserable and distracted situation of numerous parishes, the woful seats of ecclesiastical bondage, how they are over-run with almost heathenish barbarism, or made a prey to wild enthusiasm; immersed in wickedness, and torn with faction; could I shew you their solitary churches, —in antient times crouded with innu-



merable worshippers,—now depopulated and abandoned ; — their Christian Sabbaths,—doleful recollection ! — on former occasions, hallowed by pure and fervent devotion,—now profaned, and wastefully spent in indolence, or debauchery ; — and instead of the joyful celebration of their sacramental festivals, private fasting and mourning in sackcloth, substituted in their room ; — their ministers, — (if indeed they deserve that name) disunited from the people of their charge, in heart and affection, perhaps habitation ; excluded from all the endearing sweets of social intercourse, unoccupied as they are in the offices of their function ; and banished from the houses and beds of the sick and dying, as so many spiritual fiends, instead of spiritual fathers ; each spying the other with an eye of jealousy and contempt, instead of reciprocal confidence and esteem : — Could I lead you into these melancholy scenes, and open to your eyes those prospects of wretchedness ; — these — these, my fellow citizens, and fellow Christians, would make you look aghast ! fix you in astonishment ; would teach you to tremble at the name of *Patronage*, and would plead our argument more powerfully and more persuasively, than the eloquent tongues of many orators.

Upon the whole, you have now before you, my dear fellow citizens, an important alternative : on the one hand, the cause of Religion and Liberty ; — on the other, the shackles and fetters of *Patronage*, — often fatal to both. The choice is serious ; it is big with consequences. — But I may say, — the choice is already made : — You have espoused the glorious cause of Religion

and Liberty, and I congratulate you upon it ; — so that our Address is meant, rather to animate and enliven, than rouse the generous ardour which glows already in your breasts.

As then, my dear fellow citizens, you value your antient rights and privileges ; as you regard the present peace, and future tranquillity of your native city ; as you wish well to the interests of liberty, piety, and virtue ; persist with unremitted zeal and vigour in your worthy and noble resolutions. Thus you will acquit yourselves with honour and conscience, be applauded by the world, and transmit your names respectable and sacred to posterity.

# F I N I S.

In the hurry of printing, the following ERRATA have escaped, viz.

- Page 5. line 10. *for remonstrances, read remonstrances.*
- 7. l. 11. *for men, read persons.*
- 12. l. 2. *for influence, read influences.*
- do. l. do. *for solaces and gladdens, read solace and gladden.*
- do. l. 3. *for serenes — gives, read serenity — give.*
- do. l. 21. *for bleat in joy, read bleat with joy.*
- do. l. do. *for art of industry, read arts of industry.*
- 14. l. 13. *for privileged, read privilege.*
- 16. l. 14. *for 1936, read 1636.*
- do. l. 20. *for negotiated, read negotiatted.*

There are a few inaccuracies in pointing, but such as, we presume, will not mar the sense.

and liberty, and I beg to state you upon it; — to that our Ad-  
 dress is meant, rather to animate and enliven, than to raise the ge-  
 neral doubt which glows already in your breasts.  
 As then, my dear fellow citizens, you value your ancient rights  
 and privileges; as you regard the present peace, and future tran-  
 quillity of your native city; as you wish to the interests of li-  
 berty, peace, and virtue; efforts which admitted zeal and vigour  
 in your worthy and noble relations. Thus you will accept  
 your labours with honour and conscience, be applauded by the world,  
 and transmit your names respectable and sacred to posterity.



In the hurry of printing, the following ERRATA have escaped, viz.

- Page 2. line 10. for remembrance, read remembrance.
- 11. for more, read better.
- 12. for influence, read influence.
- 13. for for lovers and gladders, read for lovers and gladders.
- 14. for for lovers — gives, read for lovers — give.
- 15. for best in joy, read best in joy.
- 16. for for art of industry, read for art of industry.
- 17. for privileged, read privileged.
- 18. for 1798, read 1798.
- 19. for negotiated, read negotiated.

There are a few inaccuracies in pointing, but such as, we presume, will not mar the sense.



